WESTERN RECORDER.

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The following article should be read by every one who is engaged in Sunday Schools: and the important moral it contains should never be forgotten.

From the Family Visitor.

THE SABBATH SCHOOL TEACHER.

I was invited on a fine morning by a lady to go with her to a Sunday School, of which she was a manager: and, not having a place of worship to attend, I consented, for I was desirous of seeing how *religious instruction* —the avowed object—was offered to the children. On this subject I had rather peculiar opinions, and had so often been disappointed in my visits of the same nature, that, although I had great confidence in my friend's good sense and piety, I feared lest again I should find that the *instruction* consisted in hearing a Hymn, the catechism repeated, and a few chapters in the Testament *read*—not *explained*.

I was pleased on my arrival at the School by the general appearance of the scholars. They were all decent and neat. The girls received their teachers with a courtesy, and the boys respectfully took off their hats. This was a good sign. I am always inclined to think well of children, who are civil and humble in their manners. An ill-bred child can never be an amiable one. I was still more pleased by the respect and seriousness with which they listened to, & participated in, the hymn, chapter and prayer, with which the presiding manager opened the school. Each teacher stood at the head of the class assigned her, to observe order; and I, of course, took my station by the side of my friend, whose lot was the first class of boys.

It was a regulation that each child should commit to memory, the text of some one of tickets, and that he should repeat it as soon as school opened. A boy, apparently of 11 years of age, whose countenance bespoke good sense, but whose manner was so careless and indifferent as to convince me, that his heart was not in his lesson, approached the lady, and, handing his blue ticket, hurried over the solemn charge, "Remember thy Creator in the days of thy youth." Edward, said his teacher, what do you mean by "remembering your Creator?" He looked astonished at the question, and for a moment did not answer what seemed to him a very simple one. At length, he replied, I mean that I must not forget there is a God. And what benefit will it ever be to you just to remember that there is a God? Having once known, 'tis impossible, Edward, you could forget that, unless your memory was destroyed. Is there nothing more meant by this command, do you think? He was silent. The class drew nearer, and so did I, for *this* was *instruction*. Edward, said the lady, if your father, who is, I know, a kind and tender one, were to send you to school in a distant country, where he knew you would meet with many wicked children, and that, by consenting to do as they did, you would compel him, when you returned, to forbid you his house, where good and obedient children only were permitted to enter; and if, in order to save you from so dreadful a fate, he were to give you a set of rules and strict commandments, and were to say to you, "My son, it is only by following *these*, that you can escape great misery, and show your love and gratitude to *me*, while you are gone, then remember your father." what would he mean by such a charge? That I should remember all he had said to me, and keep his commands, said the boy. And if you *forgot* them, or what is the same thing, if you *neglected* them, and did the very things he had forbidden, and kept company with those wicked children, who despised his laws and every day insulted him by word or deed, could you blame your father, if, when you returned, he refused to let you enter his house, where all was innocence and peace and obedience? No madam, said the child, whose serious countenance and manner, showed that he began to comprehend her meaning, and whose downcast eyes and crimson cheek, made me suspect that he had a kind father at home, whose commands he had too often disobeyed. Look at this Bible, my children, and listen attentively to me, said the teacher. You are all sent into this world as into a school, where you are to be educated for another and a better one. God is your Father. He has placed you here, and to save you from the snares of the devil, and wicked men, he has given you his laws, and shown you your duty in this book—holding up the Bible. If you follow his commands in this life, he will, when you die, receive you into heaven. If you despise or forget them, he will forbid you to enter, because you will not be fit to keep company with angels and good men. Knowing, however, that if you do not accustom yourself to obey him while you are children, it will be very difficult for you to bring your hearts to submit to him when you are old, he has mercifully charged you "to remember your Creator in the days of your youth." Now tell me, Edward, what do you think 'remembering your Creator,' means? That I should keep his commandments, said the child, immediately, for now he perfectly understood her. You said you did not blame your earthly father, for punishing your disobedience. Consider but for a moment, that 'tis God who gives you life, and strength, and and friends, and food, and raiment, and who, instead of letting you perish like the beasts of the field, has promised, if you will only endeavour to understand and keep 'his will,' while you are here, that when you die, you shall enter into a world of glory. If you forget him, or, what is the same thing, if you despise and neglect his commandments, if you choose to follow in the path of sinners, to swear, to lie, to profane his Sabbath, or commit any other wickedness, what can you say, if at the Last Day, the great day of judgment, you should hear the awful sentence pronounced? (open your Testament, Edward, and read the 41st verse of the 25th chapter of St. Matthew,) He read, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

I saw tears standing in the eyes of the thoughtless boy, whom she had particularly addressed, & the children looked in silence at their teacher, as if wishing to hear from her, how they should escape so terrible a sentence. My dear children, said the lady, in a gentle, but solemn tone, what I have endeavoured to explain to you, is a sacred truth, which you cannot too soon begin to imprint upon your souls. Some of you have become scholars because your parents desired it, others from curiosity and idleness, and because you do not know what to do with yourselves on Sunday. I trust that some have entered the school with a better spirit, and from a nobler motive,—the desire to learn their duty towards God and towards man. You must believe me, when I say, that your teachers invite you only for your own sakes. Instead, therefore, of considering it a task to come here, you should consider it a great privilege; for if you endeavour faithfully to remember and practise the lessons we set before you, this little school may be to each of you, the door of heaven. Having "remembered your Creator in the days of your youth," he will never forget you. In this world he will be your support and your refuge, and when you stand, as we all shall, before the judgment seat of Christ, he will welcome you to his glorious home in the heavens, with that blessed sound—(read, Edward, the 34th verse.)—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I do not know how this little address may affect my readers; but I can assure them, it had a very great effect upon the children and myself. The former, at a motion of her hand, took their seats, and began to look over their lessons, but with a manner very different from that which I observed before they rose. Every eye was intent on the book—every countenance serious. For my part, I congratulated myself, on having at length seen one teacher, who considered "*hearing* lessons," as a trifling part of the business. I am anxious, said I, to hear your class read. We are not ready, for 'tis our last exercise, and my boys have gone through none yet: but you may be interested by the opposite class, which is just rising, I see, replied my friend. I left her, therefore, upon her promise of a sign when she was going to begin, and approached the first class of girls. A young lady of mild and engaging manners was at its head, and as I listened to her gentle tone, and observed the intelligent faces of her scholars, I promised myself another proof of "woman's skill" in reaching the heart. They read the 10th chapter of Luke, but to my great mortification, verse after verse was hurried over without a comment from the teacher. She corrected false pronunciation; but the proper tone, the proper emphasis, was apparently considered of no consequence. With an unmoved countenance she heard the most beautiful passages perverted into nonsense. They were reading—that was sufficient. Surely, said I to myself, when 'tis finished, I shall hear her explain much, that to these children must be unintelligible. Surely, from the parable of the good Samaritan, from the characters of Martha and of Mary, I shall hear her draw useful and appropriate lessons, to inculcate on these young females, on whose tenderness and care the wounded and sick will hereafter be thrown; and who, as heads of families, may, like Martha, be "careful and troubled about many things," and should therefore be excited to the "one thing needful." I was mistaken. The chapter finished, she quietly distributed the tickets, and in sorrow I was shaking my head at this addition to my list of negligent teachers, when my friend beckoned me. Her boys had just commenced the 14th chapter of John, which she had selected because it so beautifully and affectingly enforced what she had been endeavouring to explain to them. But instead of permitting a scholar to hurry over a verse, he was made again and again to repeat it, until he had caught its spirit, and appeared to comprehend it. Every difficult word was explained quickly, and with simplicity, and the attention constantly excited by her unexpected questions on the subject of the chapter.

My method necessarily takes time, said she to me, when the dismissal bell gave us an opportunity of conversing; but I find reason every Sabbath to persevere in my plan, for I see it must be by "line upon line, precept upon precept," that these young minds can be enlightened at all. I am not anxious that *much* should either be read or acquired. I am anxious only that they should comprehend what I teach.

BIBLE ANECDOTE.

At a meeting of a Bible Society in the north of England one of the active agents, who was present, when he had moved the first resolution, said, "I shall not call upon any individual to second it, but seeing that I am surrounded by so many sailors, I shall leave it to one of them to come forward." There was a death-like silence of some moments. At length a sailor, with a great deal of confidence, and in a harsh tone of voice, said—"Sir, there is not an individual present who has greater reason to second your resolution than the person who now addresses you. Before I had arrived at twenty years of age, in every species of vice and immorality I led the van. Our ship was ordered to the coast of Guinea; a violent storm came on, the vivid lightning flashed around; at last it struck my eyes; from that time to the present I have not beheld the light of day; but, Sir, though I was deprived of my sight, I was not deprived of sin. I was very fond of having books read to me, but, alas! only bad books. At length a Scotchman came to my house and said, I know you are fond of hearing books read, will you hear me read? I said I had no objections. He read the book to me—I felt interested, and at the end of his reading I said, tell me what book you have read. Never mind, said he, I will come again and read more; and he came again and again. At last the tears gushed out of my blind eyes, and I earnestly exclaimed, *O, Sir what book is this? This book is the Bible.* From that time, though blind, I see; I can discern the way of salvation by a crucified Saviour; from that time to this I have been enabled to follow my Lord and Saviour; and I come forward to second this resolution knowing the advantages of circulating the sacred volume." Subsequent to this, he obtained a few shillings per week, which he divided into various proportions to different religious societies; and gave sixpence a week to a little boy to read him the sacred scriptures, and to lead him about from house to house, and from cellar to cellar, to tell the sailors what God hath done for his soul.

THE LAST TIME.

A clergyman of this city, [Boston,] while making some remarks on the case of blind Bartimeus, as recorded in Mark x. 46—51, observes that our Saviour on that occasion was passing through Jericho for the *last time*, and that it was the *last opportunity* which the poor man could ever have enjoyed, for obtaining that mercy which he sought. In applying this to the case of impenitent sinners, he observed that there is to each one a *last time* in which the offers of salvation are made. To impress this truth more deeply, he mentioned a case which came under his own observation;—He was called to visit a very aged man on his death bed, so deaf, that it was with great dificulty he could understand what was said to him. A young woman was present, to whom the clergyman observed that it was dangerous putting off preparation for death till a dying hour—that the present was the best time to attend to so important a concern—and that it might be the *last time* in which the offers of salvation would be made to her. She was soon after taken with a violent fever, which deprived her of her reason. The clergyman was sent for, but it was too late—she had heard the gospel for the *last time*, and neglected it and death closed the scene.—*Rec. & Tel.*

From the Recorder and Telegraph.

POPULAR AMUSEMENTS.

A work has been recently published in Charleston, S. C. entitled, "An Inquiry into the Consistency of Popular Amusements with a Profession of Christianity. By T. Charlton Henry, D. D. pp. 183, 12mo.

In that portion of the church where we are located, and that particular class of Christians to which we belong, it is not probable that many would hesitate in deciding that the amusements particularly treated of in this volume, viz. the Theatre and Dancing, are not consistent with a profession of Christianity. But in other parts of the country it may not be so. In some other denominations of professed Christians among us it is not so. We therefore consider the publication of this work as timely; and from a careful perusal of its contents, are of opinion that the writer has settled the question under debate, to the satisfaction of every candid mind.

In respect to the Stage, he shows that its early history is not in its favor; that it was injurious both to the manners and morals of the Greeks; that it was jealously regarded by the wiser Romans; and that it was condemned by the early Christians. He shows further, that the modern Stage cannot be defended on Christian principles; that it furnishes no moral instruction, but is designed for mere amusement; and that it injures the cause of religion. The theory of a pure and instructive Stage he regards as chimerical.

Dancing, at first sight, seems to present a much fairer claim to the title of" innocent. But it appears on examination, that even this amusement is not appropriate to the character of a Christian. If its origin as a part of the ancient Hebrew ceremonies is not unfavourable to its character, its history certainly is. It early degenerated into irreligious festivity. It was condemned even by the Romans—it was condemned by the primitive Christians. After illustrating these points severally, the author describes the Dancing mentioned in Scripture, and explains the different passages on the subject He shows that at best, the practice is not expedient; and that the supposed silence of the Bible respecting it as a matter of duty or avoidance, is no argument. He thinks, however, that it is referred to, in Gal. 5: 21st and 1. Pet. 14: 3rd, under the word translated "revelling;" or if not, that it may well be supposed to be included under the additional expression in one of these passages,—"and such like."

Some general reasons are then presented, why the amusements in question should be avoided by Christians; among which are the following. That they are inconsistent with many Scripture declarations respecting conformity to the world; taking up the cross, setting the affections on things above, &c. That the practice of them gives offence to other Christians. That they have been expressly recommended by the enemies of true piety, to lower the standard of practical religion; that they are inimical to devotional feelings and duties; promote a temper of worldliness, and tend to an improper expenditure of time and money.—Owing doubtless to the "almost uninterrupted avocations of a laborious profession," the work exhibits occasional marks of haste; yet it appears to us, as a whole, a valuable production, and fitted to supply an important desideratum in the books of religion. The author intimates in his Preface, that he shall take up the subject at a future time, "under circumstances of more leisure and attention:" from which revision, it is presumed, the work will become all that can reasonably be desired.

THE HAPPY EFFECT OF A PIOUS FATHER'S PRAYERS.

A pious young man once told a worthy clergyman, that he had once disobeyed his father, on which the good man retired into his room and shut the door. Curiosity led the boy to look through the key hole, and he saw his father on his knees in prayer. The boy listened also, and he heard his father praying for HIM. This struck the youth to the heart; he went away and prayed for himself; his prayer and his pious parent's were heard; the young man turned to God, and became a Christian indeed.

From the Tract Magazine.

TRACT ANECDOTES.

Conversion by means of the Tract, "Without Holiness no man shall see the Lord."

My partner in trade, says he informed you, that he was possessed of some interesting facts respecting the usefulness of the Tract, "Without holiness no man shall see the Lord," in occasioning, or greatly promoting under God a revival of religion. But so long time has elapsed since that interesting period, and so many persons who were sharers in the work have been removed, by death or otherwise, that we find it difficult to give the particulars. That this tract has done good here, and that to such an extent that eternity alone can tell the amount, I have had the most abundant evidence.

I once read this tract to a young man who resided in my family, who was at the time on a sick bed; and although I had frequently conversed with him, and endeavoured by every means in my power, to arouse his attention to the concerns of his soul, yet nothing appeared to do it, till this Tract was read to him, when it pleased the Lord so effectually to awaken his attention, that he found no peace until he fled to the 'hope of Israel.' His subsequent life has given good evidence of the sincerity of his repentance; he has for some time past been successfully eagaged as superintendent of a Sabbath School; and I believe there are few young men who promise to be more extensively useful.

Tracts instrumental in promoting a Revival of Religion.

I should do injustice to myself, to the friends of humanity and to my gracious God, were I to keep back the evidences of good accomplished by Religious Tracts, which have fallen under my own observation, and which have convinced me, that among the various operations of Christian benevolence those of the *American Tract Society* deserve a distinguished rank. I do verily believe that Religious Tract Societies, by furnishing Tracts for the community, have not, according to the time and means expended, been instrumental of less good than any other.

In the summer of 1816, I came by invitation to A———, where I found a church of 86 members, who had been for more than seven years destitute of the stated means of grace, and were in a low and dejected state. You may well suppose that in such a condition they would be ignorant of the operations of the day. I found them so, and hastened with all speed to obtain the means of information, and that for gratuitous distribution. Benevolent individuals, after being informed of the state of the people, furnished me with bundles of Tracts, some of which I carried in my hat from house to house; and from day to day as I made my visits, I distributed them as my judgment directed, after conversing a little time with each family. I generally received their thanks, as well as an earnest welcome to their dwellings again. On repeating my visits, and perhaps furnishing some other striking Tract, I found a general disposition to read; and not only so, but some special serious awakening. I was called to settle, and received ordination in the fall; a work of grace had commenced, and continued through the winter and spring when twenty-six persons were admitted to the church, from the world.

Such was the influense of Religious Tracts, accompanied by other means of grace. The church still enjoys the Gospel and its ordinances, and has done much for the spiritual benefit of others.

WORLDLY MINISTERS.

A minister, worldly in his affections, and irregular in his conduct, although he should do no other injury to religion than exhibit his own life, introduces an accumulation of evils into the christian church. What secret satisfaction! what encouraging apologies for excess, when many find their follies countenanced; and their vices authorized by his depravity! We preach to them in vain; the life of the clergy, of which they are witnesses, is, with the generality of men, the gospel; it is not what we declare in the house of God, it is what they see us practise in our general demeanor; they look upon the public ministry as a stage designed for the display of exalted principles, beyond the reach of human weakness; but they consider our life as the reality by which they are to be directed."—*Massillon.*

INSTRUMENTS OF ERROR.

"When the Almighty is not thoroughly provoked, he contents himself with arming kings against kings, and people against people; he reverses the order of the seasons: he strikes the country with barrenness; he spreads desolation, famine, and death on the earth. But when he says in his wrath, what chastisement have I yet in reserve to inflict on my people, and what is the last mark of mine anger that I can show unto them, 'they,' says he, 'which lead them, shall cause them to err,' "—*ib.*

IGNORANCE.

It is impossible to make people understand their ignorance; for it requires knowledge to perceive it; and therefore he that can perceive it, hath it not.

Religious Intelligence.

REPORT OF THE COMMISSIONERS, APPOINTED TO VISIT THE TUSCARORA, SENECA, AND CATTARAGUS STATIONS.

We last week, commenced the republication of the Report of the "Commissioners appointed to visit the Tuscarora, Seneca and Cattaragus stations," when unexpectedly, we were compelled to omit the last part of the article, to make room for the President's Message. The remainder is as follows.

"On Friday, we walked five miles, to the Indian village, and found the chiefs assembled in their new and neat house, erected for divine worship. The same course was pursued here as at Seneca, and the same cordial submission manifested, and the warmest gratitude expressed. The chief warrior observed, "this is a great thing for our good; our hearts are very glad and very thankful. We can see something more than the hand of man in this. The Great Power alone has done it. It is very wonderful that your mind and ours should be just the same. If you give us part of the minister's time from Buffalo, this will save us much expense. If you give us a school in our village, we can feed our children, and clothe them, and find wood for the school; this will save much more; for the society has now to pay for all these things. This is a great thing. We thank you, we thank the society, we thank the Great Spirit."

"Your commissioners returned to the mission house with grateful emotions of unmingled joy. On Saturday evening, after dark, we arrived at Seneca. To confirm the favourable impression already made, the Indians were addressed by both of us on the Sabbath; and a discourse was subsequently delivered by each in Buffalo. Arriving at Lewiston on Monday evening, we sent a request to the Tuscarora village, for an interview with the chiefs on Tuesday morning. The solicitude of the Senecas to have the influence of their tried and faithful minister exerted upon their brethren around them, induced them to direct Capt. Pollard to repair to Tuscarora, to explain our objects, and urge the Tuscaroras to accede to our arrangements. Your commissioners feared that in this tribe their gratification would be interrupted. We, however, distinctly and tenderly announced the objects of our commission, and left them to deliberate upon the answer which should be returned. After the lapse of one hour and a half, they expressed their *entire approbation* of both measures.

"We take the liberty to add, that the state of the family and mission at Seneca, met with the entire approbation of the commissioners. The school consists of 43 children. Mr. Harris and the family enjoy and deserve the confidence and affection of the tribe.

"Your commissioners believe that God has most graciously directed and assisted them, and that the reasons which will be assigned for the aforementioned alterations, have been deliberately and prayerfully considered, and that they will produce in the minds of the managers, the conviction they have in ours; that the efficiency of your operations will be augmented by the adoption of these measures; the expenditures diminished, and greater glory redound to the name of God our Saviour, as is most justly due."

[In a letter to the Board, dated, Buffalo, Oct. 13, Mr. Crane says, in reference to the feelings manifested by the Indians:]

"The chiefs unanimously and gratefully submitted to the change, at all the stations. During my daily intercourse with the Indians for nearly seven years, I did not, on any occasion, see them rise so far above the capticusness, and selfishness, which have heretofore distinguished

them, or express so much of enlightened, generous, and Christian feeling, as at Seneca and Cattaraugus. They *rejoiced—exulted* in the prospect of diminishing the burden you bear on their account; and were glad to sacrifice some of their privileges for the relief of their destitute brethren. They recognized, and acknowledged the hand of God, in the doings of the Board; and the commissioners were equally confident that the interposal of Providence, had prepared the Indians for these proceedings."

CHRISTIAN INDIANS IN UPPER CANADA.

We learn from Zion's Herald, that Bishop Hedding, at a late "love feast," in Boston, after taking a cursory view of the state of religion among the Methodists, and noticing the recent revivals that have taken place in that denomination, alluded to the work of grace among the Indians of Upper Canada, as more remarkable than any other that he had witnessed during his late western tour. The missionary who had for several years laboured among the Indians, was at first suspected of interested motives: but at length, his good intentions were credited, and his exertions seconded by the blessing of God, to the hopeful conversion of many, who give the best evidence of the reality of the change. "About a hundred Indians are happy in God, in one place, living so near together, that they meet every morning for prayers.—Several schools are established for the education of Indian children; and from the best information that could be obtained, there is a glorious prospect of an extensive diffusion of Christianity among those inhabitants of the forest."

The Bishop said he had not time to visit the Missionary station himself, but obtained this information from the Missionary, from other preachers who had visited the work, and from a large number of the converted Indians, who came thirty or forty miles to attend the Conference.

He remarked, that he conversed with those Indians at the Conference—that they appeared to be as rationally and as devoutly engaged in the cause of Christ as any people he had ever seen. Several of them spake in the public meetings. Some could speak English, others spake through an interpreter; and their speeches were rational, scriptural, and *with demonstration*, and *in power*. Among them was one chief, about seventy years old, who appeared to be a man *full of faith and of the Holy Ghost*—possessed of a fine person, and a sagacious, powerful mind. He spake through an interpreter; but he astonished the multitude, while in his own tongue he declared the wonderful works of God. With surprising eloquence, in a most affecting manner, and and in the true spirit of the gospel, he described the work of God in his own soul, and in his nation. Through the influence of the gospel his people had been turned away from drunkenness and other vices, to a life of sobriety, morality, piety, and brotherly love. They had been without hope and without God in the world, but they were now reconciled to God, and lived a Christian life, rejoicing in the hope of eternal glory. And the prospect was great and glorious that the work would go on, and that the gospel of Christ would be extended to other Indian nations; for others had heard of this wonderful work of God, and were beginning to cry, "Send the word of God to us also."

RAPID IMPROVEMENTS OF THE CHEROKEES.

The Synod of Tenessee, in their late report of the state of religion within their bounds, allude with much feeling to the happy change which has recently taken place in the Cherokee nation. It seems that there are now six Presbyterian churches regularly organized in connexion with the Synod, and great anxiety is generally felt on the subject of Christian instruction. "The nation," says the report, "is rapidly emerging from the darkness of heathenism into the light and privileges of Christianity and civilization. A remarkable occurrence has lately taken place, which surely ought to be regarded as a very striking providence. A Cherokee, by the name of Guist, has invented a syllabic alphabet, by means of which the Cherokees can enjoy the advantages of writing. The translation of the New Testament into their language, is nearly completed, and it is expected, that in a short time the whole nation will be able to read the word of God."

CUMBERLAND PRESBYTERIES.

These Presbyteries have lately dissented from the main body of the Presbyterian church, on account of some differences of opinion if we mistake not respecting discipline, creeds and confessions, &c. They are chiefly located in Kentucky, and are rapidly increasing.—The following is an extract from their last Synodical Report.

"Under the full persuasion that literary acquirements are of the utmost utility when made subservient to the high interests of religion, we can but express our gratification at the solicitude manifested by the several Presbyteries upon this subject.

Permit us dear brethren, with trembling, again to remind you of the increasing responsibility devolving, from your growing numbers, upon your preachers and people. Many, since your last Synod, have been set apart to the whole work of the ministry, and licentiates and candidates have been increased in more than an equal proportion. The number of professors in the different Presbyteries, in the aggregate, is 3305.

May we not say, "what hath God wrought!" Go on brethren, be strong in faith, always abounding in labours of love. With all that godly sincerity, that holy zeal, that seraphic ardour, which ever characterize the true minister of Jesus, go forth in the strength of the Lord, and cry Salvation! Salvation, to a perishing world! Let the doom of dying sinners move your hearts to pity! Weep! weep! between the porch and the altar, let your faith lay hold on Heaven, your groans pierce the skies and your prayers come before the throne of God, that he would cause every herald of the cross to sound the tocsin of alarm, every soldier of Christ to gird on the armour of a holy warfare, and come up to the battle of the Lord against the mighty.

It appears from the Shelbyville Repository, as quoted by the Western Luminary, that this Synod have determined to establish a College, to be known by the name of "Cumberland Presbyterian College." That the site for this institution is not yet determined on: and that it will be in some central situation within the bounds of the Synod.

RELIGION IN NEW JERSEY.

Extract from a Narrative of the state of Religion within the bounds of the Synod of New-Jersey.

There are now comprised within the limits of this Synod, five Presbyteries and one hundred and nine Congregations; in reference to which, it is true that they have much to deplore, but many things also which they did rejoice to present as subjects of congratulation and praise.

It cannot but be gratifying to the friends of Zion to learn, that with few exceptions, the accounts which we have received from different Presbyteries, represent the interests of religion to be on the increase. During the last year, large additions have been made to many of the churches particularly in the bounds of the Presbyteries of Newark and Elizabethtown. On many of the congregations in that highly favoured region God has been pleased to pour out his spirit and to grant them times of refreshing, the fruits of which are to be seen in the hopeful conversion of upwards of eleven hundred souls.

In the Presbytery of Newark the congregations of Orange, Wantage, Parsippany, Long Pond, Newfoundland, Bloomfield, and the three churches in Newark, have shared extensively in the effusions of the Spirit.

In the Presbytery of Elizabethtown, the congregations of Westfield, Springfield, Mount Freedom, and Rahway, have also largely partaken of these gracious influences.

In the Presbytery of Susquehannah, most of the churches are feeble and destitute of the stated ministry of the word. The Synod however, rejoice to hear that the gospel is not preached to the people of that region in vain. The word of the Lord has within the last four months, had free course and been glorified in a wonderful manner, in the congregation of North Moreland, and has extended in its benign and converting influence throughout the whole Wyoming valley, comprising a district of seven townships.

BIBLE SOCIETY IN SWITZERLAND.

Desire for the Scriptures among the Catholics.

The Secretary of the Bible Society at Zurich writes, in May last—

"The operations of our Bible Society proceed steadily, and with an evident blessing. It is remarkable, that, for some time, the demand for the word of God has become very great among travelling mechanics: many are continually applying for New Testaments, and frequently express their gratitude in tears. Among the rest are many of the Catholic persuasion. A young mechanic called not long ago, from the neighborhood of Donaueschingen, entreating us to supply him with a New Testament: we accordingly gave him a copy of Van Ess's, which he took home with him: in the village where he resided, no such book was to be found: his neighbors and friends, delighted with the acquisition, perused it with eagerness and joy; their report of it attracted the attention of the Priest, who requested also to see it; and, having carefully examined it, he recommended it: the consequence is, they frequently meet together on Sundays, and edify one another out of the word of God. Within these few days, four Pilgrims belonging to the same village, who were on their way to Einsiedeln, applied to us entreating with the greatest earnestness to be furnished with that excellent Book, from which they said they had derived the greatest blessing; and it was through a conversation with them, that we learnt the manner in which they had first become acquainted with it.—These are the first, among many hundred thousands of Pilgrims, who have inquired after the Word of God. Oh that the Lord might be pleased to open a door for making known His Name among the people! Dr. L. Van Ess sent us, some years ago, a considerable number of his Testament; but no one scarcely asked for them at that time: at present, however, a hunger after the Word of God seems to have arisen, and we have only four copies left!

UTILITY OF MISSIONS.

The Rev. Mr. Winslow, in a letter to Dr. Rice of Virginia, gives the following summary of the mission in Ceylon:

The mission was commenced, as you are doubtless aware, more than eight years ago; and consisted, for the first four years, of two stations; for the last four, of five stations. Though much had been said concerning the state of the native population here, as favourable to the reception of Christianity; it was found, in the stations which we occupy, to be far from fact. In the several parishes embraced by these five stations, not a single Protestant Christian was to found. Prejudices were strong against the name of Christian. A vast number of idol temples were seen scattered on every hand, and idols were worshipped "in every grove, & under every green tree."—The people refused to send their children to our schools: as to putting them under our more immediate care in our families, it was a disgrace not to be thought of. Indeed, almost every door of approach to the people seemed shut. Such was the state of things eight years ago. No education—no books—no Bibles—no true knowledge of God;—all was heathenism—idolatry—death. I desire now to record what is the present state of things here, with devout thankfulness to Him through whose abounding grace any good has been done.

There are now in connexion with this mission, nearly 60 native Free Schools, containing about 2500 children of both sexes. Some of these schools are exclusively for females, and there are about 200 girls in them all under instruction. There are in the different Free Boarding Establishments, 175 children and youth, wholly supported and educated by the mission. Of these more than 30 are females in a Central School, or Female Academy, where they are taught reading, writing, arithmetic, geography, needle-work, &c. and instructed carefully in the proprieties and decencies of life, as well as in the means and importance of preparation for death. Of the boys and lads, nearly 100 are at three different stations, pursuing the various elementary branches of study, and about 40 in a Central School, or Academy, prosecuting the studies more immediately connected with entering the College for Tamul and other youth proposed to be established, and to commence which we only wait for funds. There are in the mission two licensed *native* preachers, and several assistants, who exhort, catechise, &c. The native members of our church are 71 in number, and they appear to walk softly before God, and in some instances, truly to adorn their profession. Light is rising upon the people around us; they begin to inquire and hear with more attention. We are doing something in the distribution of tracts, and portions of the Scriptures. The Lord blesses his own word. At the commencement of the last year, we experienced a refreshing from His presence, and at the close of the year were again visited. Of the fruit *in part* of the first of these seasons, we had the pleasure of receiving to communion 41 individuals at one time.

The scene was exceedingly interesting and impressive. Thirty-five individuals standing up at once before a heathen congregation, as candidates for baptism, was such a sight as few have witnessed; and to see them come one after another, and devoutly kneel down, and to hear the names of Dwight, Huntington, and of many other great and good men who are gone, as well as of some who remain, drew tears into our eyes,—tears of mingled emotion—sorrow and joy. Among others was an old man, whose white head seemed to need no purifying emblem. He was a fisherman. As he devoutly kneeled, and received the name of Andrew, in the name of the Father, Son, and Holy Ghost, he seemed like an aged Simeon, who could say, "Lord now lettest thou thy servant depart in peace." The administration of the Holy Supper was very solemn. It was spreading a table in the presence of the enemy. It was joyful as an earnest that many will ere long come to this feast of love. The Lord hasten it in his own time.

SOCIETY ISLANDS.

The Rev. Mr. Barff, missionary at Huahine, gives the following particulars relative to the state of Religion in that Island:—

Additions to the number baptized, and to that of Communicants.

Some have continued to press forward for admittance to the ordinance of baptism, and we trust from pure motives. Fifty-eight adults, have been dedicated to God in that ordinance, and fifty eight infants; making in the whole number of adults baptized here 774; and of children 569; total, adults and children 1,343. About 20 candidates are under instruction preparatory to baptism.

The church has received a large increase this year. We observed in our last report, that nearly all the baptized adults had offered themselves as candidates for communion. We thought it however, prudent to let some time elapse, that we might have a proof of their attachment to the Redeemer, by a steady perseverance in the paths of virtue. Having, however, after due deliberation, no reason to doubt their sincerity, we have admitted to church-fellowship 196, among whom are several young persons. The whole number of communicants is 352, who, we are very happy to say, we have beheld with pleasure walking in the fear of God.

Happy deaths of Natives, &c.

Several have been removed by death during the past year, both from among the baptized and communicants, who gave very pleasing evidence of an interest in the Saviour. One woman who died in September, 1823, who was also a member of the church, was also one of our most active teachers in our schools, in which delightful work she persevered until death. The love of Christ and his atonement as the ground of acceptance, were her themes of rejoicing in the moment of dissolution. Three other members of the church have been called hence, and we may truly say their end was peace. Several also from among the baptized, who have died during the past year, died trusting in the merits of Christ, for acceptance with God the Father. One person in particular, whose name formerly was Hiro, a true son of *Hiro*, the former Tahitian god of thieves. He was formerly the leader of a band of robbers, who spread terror all around. When the gospel was first embraced at Huahine, he was opposed to it, and determined, in defiance of Jehovah to profane the Sabbath, by making a fence when a small twig of a tree lashed his eyes, producing almost instant blindness which remained with him till his death. When he offered himself as a candidate for baptism, he desired to be called Paul, that he might at least strive to be made like him, both in this life and that which is to come.

Another particular instance we would just mention, was a female, who appeared some days before her dissolution to be filled with praise to God, for salvation by Jesus Christ alone, and continued to urge all around her to seek to enter in at the strait gate. On the night she died she called to her husband about midnight to awake and witness her departure, when she commenced singing the seventh hymn in the Tahitian collection.

"Tamaidi here o oia nei,
Tamaidi here o Jesu Christ,
Na te Medua i tono mai,
In ora iana o tatou nei."

Which being translated, runs nearly as follows:—"He the beloved son, The beloved Son Jesus Christ; The Father sent, That we by him might be saved." In singing of which, her happy spirit fled, we trust to be with Christ forever.

BURMAN MISSION.

We lately mentioned that intelligence had just been received in New York of the safety of Mr. and Mrs. Judson. The following letter from Mr. *Edward A. Newton*, to *Jeremiah Evarts*, Esq. of Boston, contains all the particulars we have as yet seen.

Calcutta, May 22d, 1825.

My Dear Sir,—It gives me infinite pleasure to acquaint you that Mr. and Mrs. Judson are alive and well. Accounts have this day, been received from them: they have been liberated, and sent with other European prisoners to treat with the British commander for peace. A peace will undoubtedly be made immediately, and all will be well. I request you to give all possible publicity to this communication, as the Christian world is deeply interested in the fate of these respected persons.

Yours, &c. E. A. NEWTON.

The writer of the above letter is stated to be a gentleman who formerly resided in Boston, and who is a decided friend of missions. Altho' no mention is made of Mr. and Price, it seems natural to conclude that no disaster has happened to them; for otherwise, their case would have been particularly mentioned.

BAPTISTS AND CONGREGATIONALISTS.

We learn from the Christian Secretary, that a meeting of the Baptists and Congregationalists, was held at Georgia, Vermont, June, 1824, to consult on the subject of a union of the two denominations. In the report of this committee, is found a clear and full statement of the line of distinction between the two denominations. Infant baptism, appears to be the root from which every difference of faith and practice originates.

To accommodate this practice, there is necessarily a difference in their views of the covenant of grace, and the nature and origin of a Gospel church and its discipline. But in all the other essential doctrines of the Gospel they are agreed.

The time will one day come, we trust, when these two denominations will see eye to eye, and become perfectly amalgamated.

INDIAN EDUCATION

The following letter is written by the Choctaw, who was delegated by his tribe to conduct twenty-one Indian youths to Great Crossing, in Kentucky, for education at that place, under the general superintendence of Col. R. M. Johnson.

Blue Springs, (Scott Co. Ky.) Nov. 5, 1825.

Hon. Jas. Barbour, Secretary of War.

Sir:—I have delivered over to Col. Richard M. Johnson, twenty-one Choctaw youths, for the purpose of education, in conformity to the resolution of the Choctaw Nation, to whom I belong. I approve of this measure because I was educated in the bosom of our white brethren in Tennessee, and know how to appreciate the inestimable blessing of an education among them. It is my decided opinion that the promising youths of our nation should be educated in this manner, leaving the mass of our population to the honourable and benevolent exertions of the Missionaries who are settled among us—for we acknowledge with gratitude their pious and benevolent labours; and nothing is intended to depreciate their merits. I came here with high expectations, from the high character of our friend Col. Johnson. But, notwithstanding these expectations, I am agreeably disappointed in finding every arrangement to exceed those expectations; and I feel confident that numerous blessings will flow to the Choctaw Nation from this institution; and I consider it deserving the confidence and the patronage of the general government and the Choctaws. I have deemed it my duty to communicate this to you as our guardian and friend under the advice and control of the President of the United States.

I have seen and conversed with the Rev. Thomas Henderson, who has been selected to teach them, and from my own observations, and from information, I consider him eminently qualified to teach our children, and to form their manners, improve their minds, and to inculcate the principles of the Christian religion.

With sentiments of great respect,
your obedient servant, P. P. PITCHLYNN.

AMERICAN TRACT SOCIETY BOSTON.

The donations to this Society, in two months ending November 15, exclusive of receipts for Tracts sold, were $531,09; embracing donations from 43 Auxiliaries, and 19 life members. In five months, ending October 1, this Society printed no less than 400,000 Tracts,

Tracts.—The Religious Tract Society in the city of Washington since its organization in 1818, has issued 87,340 Tracts, containing 336, 330 pages. Of these 4,840 Tracts, containing 61,380 pages, were put in circulation the last year.

The Religious Tract Society of Baltimore, printed the last year 19,000 Tracts, and distributed 50,778, making the whole number distributed since the formation of the Society 352,828. Its series of Tracts now comprises sixty-five Numbers.

Mr. Knowles.—The second Baptist church and Society in Boston, have presented a call to Mr. James D. Knowles to become their pastor. Mr. Knowles was formerly editor of the Columbian Star, and is a young man of distinguished talents and acquirements.

Princeton Theological Seminary.—The winter session of the Theological Seminary in Princeton N. J. was opened on Thursday the 10th ult.

Southern and Western Theological Seminary.

From the Report of the Directors of the Theological Seminary at Maryville, to the Synod of Tennessee, it appears that the number of Students hopefully pious, and having the Gospel ministry in view, that attended the instructions given in the Seminary during the past year, is thirty-five. Of this number twenty-five were pursuing a course of literature preparatory to the study of divinity, and ten were students of Theology, six of whom are licensed to preach the Gospel. Twenty-eight students, members of different denominations, have been supported by charity, and there is a prospect of a considerable increase to the number of pious students the next session.

The Rev. William Eagleton has been appointed instructer in the languages and sciences, in the Seminary.

We understand that the Congregational Church and Society in Holliston, Mass. have invited the Rev. CHARLES EITCH, late of Cherry Valley, N. Y. to become their Pastor.

MIDDLEBURY COLLEGE.

From a catalogue of this institution just received, it appears that the whole number of undergraduates is 96, viz: Seniors 23, Juniors 18, Sophomores 31, Freshmen 24. There are two resident graduates. The number of students in the Vermont Academy of Medicine at Castleton (which is connected with Middlebury College) is 101, viz: Graduates 6, Seniors 52, Juniors, 43.

From a private source we learn, that of the undergraduates, 49 are professors of religion, 20 are hopefully converted who have not yet made a public profession, and most of the remaining 27 are now serious; some of them deeply impressed.

REVIVALS.

The Revival at Machias, (Maine,) which has been mentioned before is still continued, and we learn from letters recently received in this city, that hopes are entertained that upwards of 70 have experienced that new birth, without which our Saviour says, a man cannot see the kingdom of God.

[*N. Int. Nov.* 3d.

Middlebury College.—The following is a postscript to a letter received the present week, from a friend in Middlebury, Vt.

"The work of the Lord in this town, and in the college, we trust, is still progressing. About fifteen in college and from fifteen to twenty in town, we hope have been brought into the liberty of the Gospel."

Much allowance is to be made for the premature statements of numbers as in the above paragraphs; and yet some general notions may be formed from them respecting the extent of the work to which we refer.

WESTERN RECORDER.

UTICA, TUESDAY DECEMBER 20, 1825.

Auburn Theological Seminary.—We are happy to learn that the funds of this seminary have lately received several important additions; and that the third Professorship has been fully endowed. The institution however, is not yet out of debt; and there is still considerable demand upon the liberality of the Christian public which we cannot but hope will be fully and cheerfully answered. We do not expect to see this institution placed beyond the reach of want but certainly, much remains to be done for it, and no time ought to be lost, in placing it in a situation which may compare with the older institutions in the country. The seminary prospers beyond all our anticipations respecting it, as it is—but while any thing remains to be done for it, let the benevolent continue to bring forward their contributions.

Sabbath Schools in Thetford.—Under this head, a Vermont paper mentions that "two females, about 13 years old, committed to memory and promptly recited the whole of the New Testament," within less than five months. This is certainly very remarkable; but a question of no little importance arises, whether a *less quantity, committed and attended with thorough explanations* would not have been preferable. *Instruction* is the grand desideratum in Sunday schools, and a neglect in the cultivation of the understanding, can never be atoned for, by overloading the memory with things that are not comprehended.

Tracts.—We perceive by the latest accounts from the American Tract Society that *one hundred and five* tracts have already been sanctioned by the publishing committee.

Corrections.—Doct. Payson it seems, *has not* accepted of his recent appointment—the $50,000 bequest to Danville College was *only five* thousand—thanksgiving in Vermont, was on the *first* instant.—So much for copying articles as we find them.

The Editor of the Family Visitor recommends that numbers be generally expressed by letters instead of figures, as a preventive against one very common species of mistakes. This is a good suggestion.

Mr. Wayland.—We learn from the Christian Watchman, that Rev. F. Wayland, Jun. of Boston, has been appointed *Professor of Pastoral Theology*, in the new Baptist Theological Seminary.

Progress of sentiment.—We are glad to see such an editorial remark as the following, in the Albany Daily Advertiser:

"The Western Recorder, printed at Utica, says, that a Sabbath school was established among the Brothertown Indians, on the 10th of May last, by some young people of Clinton village. We rejoice at this attention to the young natives of our forest, while they are young and their hearts can easily receive good impressions."

This is well; and *we* too, cannot but rejoice that the interests of the Aborigines are constantly rising in the public estimation. But after all, the editors of the Daily seem to be no real *friends* to missions; for they hesitate not to add, that, the above little Sabbath School, "is worth a hundred missionary establishments in Hindoo, Bombay, or Ceylon."

We are disposed to give the editors credit for all the good things they say; but really, are there no "*young hearts*" to be found in Hindostan, Bombay or Ceylon. As to the multitudes of Asiatic converts—it seems they are all to be reckoned as nothing—probably *because they are too far off.*

Christian Instructor.—A work bearing this title, and "containing a summary Explanation and Defence of the Doctrines and Duties of the Christian Religion," has just been issued from the Vermont Press, "By Josiah Hopkins, A. M. Pastor of the Congregational Church in New Haven, Vt.—Printed by J. W. Copeland, Middlebury, 1825.

The design of this work is briefly expressed in the following sentence: "to give the system of [religious] truth, and the arguments by which it is supported, in a manner so brief and definite, that both the labour of reading it so as to understand it, and the expense, may be within the power of the common people."

The work is spoken of in high terms.

Andover Theological Seminary.—It appears from an article in the Recorder & Telegraph, that the following important vote of the Trustees of Phillips Academy, passed at their meeting, September 28, 1825.

"*Voted*, That at the commencement of the Theological year, A. D. 1827, there be required of students presenting themselves for admission to the Theological Seminary, as a condition of entrance, a grammatical knowledge of the first twenty-five chapters in the book of Genesis, and the first twenty-five Psalms, in the Hebrew Bible."

The affairs of that institution are spoken of as in a prosperous state.

A Questionable Remedy for Intemperance.—A correspondent of the Religious Intelligencer after alluding to a sermon he had heard from a respectable clergyman in the vicinity of New-Haven, gives the argument of the preacher in the following terms:

"Because ardent spirits are so generally abused, and in so many instances perverted to intemperance, therefore every good man, ought to abstain from their use, purchase, sale, importation or distillation."

To this, he adds the following comment.

Without stopping to inquire into the practicability and efficiency of his remedy for intemperance, I would merely ask, if the same argument which he uses to dissuade good men from having any thing to do with ardent spirits, would not have forbidden the apostle in his day, when, if I am rightly informed, wine was the prevalent intoxicating liquor, to recommend the use of a little for the use of the stomach. Would it not have prevented Christ from creating it, especially in a festive assembly; and instituting it in the perpetual commemoration of his death?

There is much pertinency in these remarks on the argument as above stated. But they would have been more conclusive if the writer had proved that the sin of drunkenness was as common at the era above mentioned as it is at the present time; and that wine was then no more wholesome and useful, than rum cider-brandy, or whiskey is at the present time.

A serious Question to Editors.—"Does not the practice of noticing in the public prints, the apparent happy deaths of those who are cast upon dying beds in an impenitent state, operate as a most dreadful opiate upon the minds of the irreligious?"

We have no hesitation in saying that this question, which is going the rounds of the papers, should be answered in the affirmative: and yet how lamentably prevalent is the practice to which it refers; and how little do editors realize their responsibility!

Sabbath Breaking, the first step to the Gallows.—The criminal Reynolds, who was a short time since executed for murder in New-York, acknowledges among other things that *he* commenced his downward career by neglecting the proper observance of the Sabbath. Let this prove a warning to the young, and all who violate this sacred day. Reynolds had very young received pious counsel and admonition, but the Sabbath he would violate, and this led him, by rapid steps to the commission of murder while he was yet a youth, and to do it under very aggravating circumstances.

A Word to the Rich.—A gentleman who offered fifty dollars as a prize for a tract, "On the duty of professors of religion, especially those who have wealth, to consecrate their property to the spread of the gospel," accompanied his offering with the following remark.

"The thought rests with weight upon my mind, that in making a profession of religion, we consecrate our property, as well as ourselves, to the service of God. Yet, are not many guilty of the sin which was visited with such signal vengeance upon Annanias and Sapphira, of keeping back a part of what they have devoted to the Lord? I tremble especially for the wealthy professor, lest to very many such, the saying of our Lord should be verified that "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

☞The postage must be paid on all communications addressed to the Editor or Publishers.

†† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers for the succeeding volume.

MERRELL & HASTINGS, *Publishers.*

AGENTS FOR THE WESTERN RECORDER.

The following gentlemen are authorized to receive subscriptions and make collections for the WESTERN RECORDER; and all payments made to them before the expiration of three months, from date of subscription, will be considered as being paid in advance. This list will be extended.

Antwerp, Rev. R. Demming.
Augusta, J. J. Knox, Esq
Bridgewater, Rev. A. Miller.
Courtland Village, Homer, Aden Webb.
Canton, Rev. Hiram Johnson.
Constable, Soloman Wymso.
Dekalb, Gideon Townsley.
Dryden, N. Jones.
Delphi, M. B. Slocom.
Exeter, Rev. Mr. Storrs.
Fall Creek, Col J. Willoughby.
Fort Covington, Jabez Parkhurst, Esq.
Geneva, Horace Hastings.
Hopkinton, Eliphalet Brush.
Holland Patent, Chester Wells.
Homre, Dr. Searl.
Ithica, Horace Hunt.
La Fayette, I. Hall.
Little Falls, Rev. Mr. Durrett.
Madrid, Rev. John Hulbert.
Malone, Maj. Enos Ward.
Norfolk, Erastus Hall.
Ogdensburgh, J. W. Cleghorn
Orville, Benj. Robinson. [Thatcher.
Onondaga Hollow, Dea. Swan, and Rev. W.
Paris Hill, Rev. John Waters.
Potsdam, Cornelius Lyman.
Pen-Yan, Ira Gould.
Parishville, Joel Potter.
Stockholm, Ebenezer Hubbard, Esq.
Salina, Hezekiah Barnes.
Sangersfield, Rev. Mr. Pierce.
Trenton, Dea. Younglove.
Truxton, Asa Horton.
Urbana, William Hastings.
Ulysses, Michael Dunning.

POLITICAL.

DOMESTIC.

The Creeks.—A deputation from both parties of the Creek Indians has arrived at Washington. John Ridge, so well known for his natural and acquired abilities, is secretary to the deputation in opposition to the M'Intosh party. We have no doubt but that he will distinguish himself in defence of his country's rights. It is a gratifying circumstance too, that the President, more than intimates in his message, that the late treaty was not obtained by fair means.

Drought.—The western and northern papers mention that cattle are suffering from want of water; that many grist mills have stopped and many wells become nearly dry; that "the water of Lake Ontario is *four feet lower* than it was ever before known to be."

Kanhawa Salt Springs.—The National Intelligencer mentions that water of saline impregnation, which had long been noticed as breaking through a fissure in the bed of the river Kanhawa, Va. had latterly been obtained in great abundance by perforating the rock, and inserting metallic tubes, which insulate the salt water above the surface of the fresh, and conduct it into convenient receptacles for further use. This advantage has been followed up by the erection of large establishments which manufacture greater or less quantities of salt, according to the demand there is for the article. What gives this operation the more consequence, is, that the establishment is situated within about 60 or 70 miles of the Ohio river, and in the vicinity of large quantities of bituminous coal.

"Veins of it have been opened for the use of the several establishments. The strata lie nearly parallel with the horizon, and are uniformly above the level of the river. The coal is of good quality, and more combustible than that of James River."

Colonists for Liberia.—We mentioned some time ago, that a vessel of emigrants for Liberia was fitting out in some one of the New England ports. It appears from a late communication from Mr. Sessions, the agent, that the vessel will sail from Boston, on the 29th inst. After mentioning that 60 coloured people had already applied for passage, Mr. S. speaks thus of their character.

None are received without presenting testimonials of good moral character. And in looking over the catalogue of such as have been approved, I perceive a large proportion are members of the American churches. Some are pronounced by their pastors to be equal in piety and zeal to half of our missionaries; and they say themselves they go not so much to improve their temporal condition, as to benefit the Colony, give their children a better inheritance, and promote the salvation of the heathen.

Among them you will see the aged Fantee and Hosen, saying, I go to encourage the young—they can never be elevated here—I have tried it 60 years—it is in vain Could I by my example induce them to embark, and I die the next day, I should be satisfied. There is also the Congoese, the Golan and Angolan, the Acceran and Ashantee, all with their faces to the east.

But there is one case of greater interest still.—Her name is A-cush-u-no-no; in Africa she would be styled a young Fantee Princess—brought here to be educated, but most cruelly treated by man, and yet, there is good reason to believe, made an heir of heaven by God. Her pathetic story I reserve for another time, and have only to bespeak the kind attentions of all who may have it in their power to assist these Christian Colonists on their way to their desired haven.

NINETEENTH CONGRESS—First Session.

SENATE.

On the 9th inst. Mr. Haynes introduced a resolve, that "uniform laws on the subject of bankruptcy throughout the United States, ought to be established."

The resolution offered by Col. R. M. Johnson on the subject of the abolition of imprisonment for debt, was taken up, when it underwent but a partial discussion, before the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The Speaker of the House of Representatives appointed on the 9th inst. committees on elections, ways and means, claims, public lands, commerce, post office, District of Columbia, judiciary, pensions and revolutionary claims, public expenditures, private land claims, manufactures, agriculture, Indian affairs, foreign affairs, military affairs, naval affairs, revisal and unfinished business, accounts, expenditures, one for each of the departments of state, and one on the public buildings—also, select committees on the militia, roads and canals, Columbia River, national university and observatory, weights and measures, executive department and on the monument to Gen. Washington.

A number of petitions have been offered to the House of Representatives in behalf of officers of the revolutionary war, pleading that an equitable adjustment may be made of their claims. Our country doubtless owes a debt to many of these officers; and now that she has such an amount of funds in her treasury, why should not the debt be paid?

Mr. McDuffie, offered for consideration a resolution to so amend the Constitution as to establish a uniform district system of voting for President and Vice President, in all the states; and to prevent the election of these officers from devolving on either of the houses of Congress.

List of Members of the Senate, and House of Representatives.

SENATE.

From Maine—John Chandler, John Holmes.
New-Hampshire—Samuel Bell, Levi Woodbury.
Massachusetts—James Lloyd, Elijah H. Mills.
Connecticut—Henry W. Edwards, Calvin Willey.
Rhode-Island—Ashur Robbins, Nehemiah B. Kight.
Vermont—Dudley Chase, Horatio Seymour.
New-York—Martin Van Buren, one vacancy.
New-Jersey—Mahlon Dickerson, Joseph M'Ilvaine.
Pennsylvania—William Marks, William Findlay.
Delaware—Thomas Clayton, Nicholas Van Dyke.
Maryland—Edward Lloyd, Samuel Smith.
Virginia—Littleton W. Tazewell, one vacancy.
North-Carolina—John Branch, Nathaniel Macon.
South-Carolina—John Gaillard, Robert Y. Hayne.
Georgia—John M'Pherson Berrien, Thomas W. Cobb.
Kentucky—Richard M. Johnson, John Rowan.
Tennessee—John H. Eaton, Hugh L. White.
Ohio—William H. Harrison, Benjamin Ruggles.
Louisiana—Dominique Bouligny, Josiah S. Johnson.
Indiana—William Hendricks, James Noble.
Mississippi—Thomas H. Williams, Powhattan Ellis.
Illinois—Elias K. Kane, Jesse B. Thomas.
Alabama—Henry Chambers, William R. King.
Missouri—David Barton, Thomas H. Benton.

HOUSE OF REPRESENTATIVES.

Maine.—John Anderson, William Burleigh, David Kidder, Enoch Lincoln, Jeremiah O'Brien, Peleg Sprague, Ebenezer Herrick.
New-Hampshire.—Ichabod Bartlett, Titus Brown, Nehemiah Eastman, Joseph Healy, Jonathan Harvey, Thomas Whipple, Jr.
Vermont.—William C. Bradly, Rollin C. Mallery, John Mattocks, Ezra Meech, George E. Wales.
Rhode Island.—Tristam Burges, Dutee J. Pearce.
Massachusetts.—Samuel C. Allen, John Davis, Henry W. Dwight, Edward Everett, John Bailey, Francis Baylies, B. W. Crowninshield, Aaron Hobart, John Locke, Samuel Lathrop, John Reed, John Barnum, Daniel Webster.
Connecticut.—John Baldwin, Noyes Barber, Ralph I. Ingersoll, Elisha Phelps, Gideon Tomlinson, Orange Merwin.
New-York.—Parmenio Adams, William G. Angel, Henry Ashley, Luther Badger, C. C. Cambreleng, William Deits, Nicholas Fosdick, Daniel G. Garnsey, John Hallock, Jr. A. B. Hasbrouck, Michael Hoffman, Moses Hayden, Charles Humphrey, Jeromus Johnson, Charles Kellogg, Wm. M'Manus, Henry C. Martindale, Henry Markell, Dudley Marvin, John Martin, T. H. Porter, S. Van Rensselaer, Henry H. Ross, Robert S. Rose, Jobsua Sands, Henry R. Storrs, James Strong, John W. Taylor, G. C. Verplank, Aaron Ward, Elias Whittemore, Bartow White, Silas Wood, Egbert Ten Eyck.
New Jersey.—George Cassedy, Lewis Condict, Daniel Garrison, George Holcombe, Sam'l Swan, Ebenezer Tucker.
Pennsylvania.—James Allison William Adams, James Buchanan, Samuel Edwards, P. Farrelly, John Findlay, Robert Harris, Joseph Hemphill, Samuel D. Ingham, Joseph Lawrence, Philip S. Markley, Daniel H. Miller, Charles Minor, James S. Mitchell, Samuel M'Kean, John Mitchell, George Kremer, George Plumer, Andrew Stewart, Alexander Thompson, James S. Stophenson, Espy Van Horne, James Wilson, Henry Wilson, George Wolf, John Wurtz.
Delaware.—Louis M'Lane.
Maryland.—Clement Dorsey, John Barney, John Leeds Kerr, Joseph Kent, Peter Little, Robert N. Martin, George E. Mitchell, George Peter, Thomas G. Worthington.
Virginia.—Mark Alexander, Wm. S. Archer, Wm. Armstrong, Jr. John S. Barbour, Burwell Bassett. Thomas Davenport, Benjamin Estell, N. H. Claiborne, John Floyd, Robert S. Garnett, Joseph Johnson, Chas. F. Mercer. Wm. M. Coy, Thos. Newton, Alfred H. Powell, Jno. Randolph, Wm. C. Rives, Wm. Smith, John Taliaferro, Robert Taylor, James Trezvant, Andrew Stevenson.
North Carolina.—William Allston, John H. Bryan, Samuel P. Carson, Weldon N. Edwards, Henry Conner, Richard Hines, Gabriel Holmes, John Long, Archibald M'Neill, Willie P. Mangum, Lemuel Sawyer, Romulus M. Saunders, Lewis Williams.
South Carolina.—John Carter, Joseph Gist, A. R. Govan, James Hamilton, Jr Geo. M'Duffie, Thos. R. Mitchell, Sterling Tucker, John Wilson, Wm. Drayton.
Georgia.—George Cary, Alfred Cuthbert, John Forsyth, C. E. Haynes, Jas. Meriwether, Edward F. Tatnall, Wiley Thompson.
Kentucky.—Richard A. Buckner, James Clarke, Robert P. Henry, James Johnson, Francis Johnson, Joseph Lecompte, Robert P. Letcher, Thomas P. Moore, Thomas Metcalfe, David Trimble, William F. Young, Charles A. Wickliffe.
Tennessee.—Adam B. Alexander, Rob't Allen, John Blair, John Cocke, J. C. Isaacs, John H. Marable, James C. Mitchell, Samuel Houston, —— Polke.
Ohio.—Mordecai Bartly, Philemon Beecher, John W. Campbell, James Findlay, William M'Lean, David Jennings, John Sloane, John Thompson, Sam'l T. Vinton, Elisha Whittelsey, Wm. Wilson, Jos. Vance, John C. Wright, John Woods.
Louisiana.—Wm. L. Brent, Henry H. Gurley, Edward Livingston.
Mississippi.—Christopher Rankin.
Indiana.—Jonathan Jennings, John Test, Ratcliff Boone.
Illinois.—Daniel P. Cook.
Alabama.—Gabriel Moore, Geo. W. Owen, John M'Kee.
Missouri.—John Scott.
Arkansas.—Henry W. Conway.
Florida.—Joseph M. White.

Five persons have been tried and found guilty at the recent session of York County, (Pa.) Court, for causing a riot at a Camp Meeting for religious worship.

Banks.—Notices have already been given that applications will be made to the next legislature for the following Bank incorporations, viz.

The Wayne County Bank, with a capital of $100,000, and the privilege of extending the same to $250,000, to be located in the village of Palmyra.

The Bank of Salina, capital $250,000, to be located in the village of Salina.

The Onondaga County Bank, capital $250,000, to be located at Syracuse. And for one of the same name at Manlius, capital $500,000.

The Oneida Bank, capital $500,000, to be located in the village of Utica.

The Livingston County Bank, capital $250,000, with liberty to increase to $100,000, to be located in the village of Geneseo.

The Ithaca Bank, capital $250,000, to be located in the village of Ithaca.

The Mechanic's Bank, capital $400,000, to be located in the city of Troy.

The Navy Bank, capital $500,000, with the privilege of increasing to $1,000,000; and the Commercial Bank, capital $600,000, both to be located in the city of New-York.

The Grand Canal Bank, to be located in New-York, capital $1,000,000, with the privilege of establishing a Branch at Whitehall.

The Saratoga County Bank, at Waterford, capital $300,000.

The Cayuga Bank, capital $250,000, to be located at Auburn.

Also one to be located at Batavia, capital 250,000 dolls. and another at Rochester, capital 500,000 dolls.

The South Carolina Court of Appeals has decided that Aliens are liable to military duty.

FOREIGN.

Canada.—Among the bills that are now before the Provincial Parliament, is one to enable Religious Societies of every denomination to hold real estate. One of the blanks in the bill has been filled with five acres of land.

The latest arrivals bring very little intelligence. The failure of Williams, the broker, a native American, residing in London, is mentioned as a calamity that will be extensively felt on both sides of the Atlantic. The amount for which he failed is variously stated.

New York papers of the 26th Sept. had reached England. The London papers of the 22d state, "That the nation of Jews has been established in America, with the sanction, and under the protection of the government of the United States."

The proclamation of the "Governor and Judge of Israel," appears at full length in the British Traveller of the 22d October.

A heart rending calamity had occurred in the vicinity of Greenock, from the running against each other of two steam-boats under full way—whereby one of them, the Comet, was sunk so immediately, and, it being moreover, in the night, only seventeen out of eighty persons were saved. The Capt. Sutherland and his lady had only been married five days.

A frigate of 44 guns had passed through the whole length of the New-Amsterdam canal, which is said to be capable of receiving vessels of eighty guns.

Great Britain.—Mr. Stratford Canning, Ambassador to the Ottoman Empire, was about to embark with his lady for Constantinople.

The managers of the new London University have, it is said, purchased seven acres & a half of ground near Gower street, London, on which to erect their college. [*Nat. Gaz.*

One of the largest steam engines now in use is at the United Mine, in Cornwall, England. It raises 60,000 pounds 100 feet high per minute, with about 30 lbs. of coal, and is equivalent to about the power of 250 horses.—*Ib.*

Preparation for a Razor Strop.—Mr. Tompson, a surgeon's instrument maker, has found that the best Razor Strops are thus made:—Glue a piece of common calf skin leather on a slip of wood, and when dry rub it with a piece of French chalk—that called by mineralogists, steatite—them with a piece of the finest lump black lead that can be procured; and thus proceed using the French chalk and black lead alternately, one after the other, until a sufficient coat or bed is formed on the leather. [*Lond. Med. Mag.*

ORDINATIONS & INSTALLATIONS.

On the 3d inst. the Rev. Johnathan E. Forbush was ordained pastor of the Baptist church and Society in Southborough, Mass. Reverend Jonathan Going, of Worcester, preached on the occasion.

On Thursday, the 3d inst. the new Meeting-House, recently erected by the South Congregational Society, in Amherst, was dedicated to the worship of God. Sermon by Rev. Horace B. Chapin, of Amherst. In the afternoon, Rev. Horace B. Chapin was ordained as pastor of the church.

At a special Ordination held in Middlebury, Vermont, on Sunday, the 23d ultimo, the Right Rev. A. V. Griswold, Bishop of the Eastern Diocese, admitted Moore Bingham, and Louis M'Donald, to the holy order of Deacons.

On the 3d instant a neat and commodious Meeting House, was set apart to the public worship of God at Marshfield, Mass. Rev. Mr. Sharp, of Boston preached the sermon.

Oct. 20th, 1825.—The Rev. Joseph Badger, was installed as Pastor over the Church and people, in Gustavus, Ohio. After having as a missionary and an Evangelist traversed the wilds of the western wilderness, through the period of 25 years, this venerable servant of Christ in the 69th year of his age, is settled with the pleasing prospect before him, that his last days will be the most peaceful and happy of his laborious life.

NOTICES & ACKNOWLEDGEMENTS.

There will be a meeting of the Directors of the Western Education Society, at the Boarding House in Clinton, on Tuesday the 27th inst. at 10 o'clock, A. M.——Public exercises will commence on the day of the *annual* meeting, (28th,) at 11 o'clock, A. M.

MR. HASTINGS,—Permit me to acknowledge through the medium of your paper the receipt of a donation of ten dollars from 'a friend' to the Western Education Society.

JOHN BRADISH *Treasurer.*

The publishers of the Western Recorder hereby acknowledge the receipt of five dollars, as agents of the Bible Society, from a friend to Bible distribution.

MERRELL & HASTINGS.

We understand that the above donations were both from the same individual, and we should be glad to see such friends multiplied till there should no longer be any embarrassment from want of funds.

DEATHS.

In this village on the 14th inst. a child of Mrs. Bulkley, aged 3 years. On the 17th Mr. Gilbert Ostrom, 35.

At Thompson's Island, Wm. Miller, Charge des affairs of the U. S. to the Republic of Guatamala, and late Governor of North Carolina.

Near Florence, in Italy, in July last, Marie Pauline Bonaparte, aged 55, second sister of the late Napoleon Bonaparte.

At Nellore, in Ceylan, on the 26th of April, Mrs. Knight, wife of the Rev. Joseph Knight. Mrs. Knight was sister of Rev. Mr. Bardwell, formerly American missionary at Bombay, and went to Ceylon as the wife of Rev. James Richards.

In Liberty Town, Md. Maj. Gen. Robert Cumming, 72, a hero of the Revolution. In New York, Maj. William Amherst Barron, formerly of the U. S. Army, 58. In Sandwich, Mr. Joseph Quinby, 64.

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do.
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 77tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.

One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

NOTICE.

IS here by given to the subscribers for Nathan Whiting's second edition of the works of the Rev. JOHN NEWTON, in the county of Oneida, and the adjoining counties, that the books are ready for them at the store of Messrs. Kellogg & Reynold's in Utica, No. 100, Genesee St. who are authorised to receive the pay.

J. LORD.

Dec. 20, 1825. 3w77

LOST on the 30th ult. between Scott's in Deerfield, and Utica, a small RED MOROCCO POCKET BOOK, considerably worn, containing a note against Harry Rose, of $27; one against Conradt Frank, of $7,50, and a number of other notes; and papers of no consequence to any one but the owner. One dollar will be paid to any person who will leave the Pocket Book and contents at this office, or at Scott's, in Deerfield.

2wp6 DAVID ANDREW, JR.

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.

D. PRENTICE, *Principal.*

November 28, 1825. 74tf

I. J. BERRY,

NEW BRICK STORE,

CORNER of Genesee and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern.—Has just received his fall supply of Groceries, Liquors, Wines, Fruit, Fish, &c. the which he offers on reasonable terms, either for cash or country produce. Tavern keepers can purchase here on liberal terms. The above individual having met with flattering encouragement in his last year's attempt to establish a

GENERAL SEED STORE

in Utica, intends keeping on hand a general collection of Garden and Flower Seeds; and to obviate the difficulty which he laboured under last year, of not being able to supply every call during the season, with the different varieties of seeds, he has made arrangements with the first seed store in New York, to furnish him with a constant supply.

Utica, Nov. 24, 1825. 74tf

Removal.

ALEXANDER SEYMOUR, has REMOVED to 104, Genesee-street, where he offers at WHOLESALE or RETAIL, for *Cash*, or approved paper, payable at either of the Banks in this village,

NEW GOODS,

and *OLD GOODS AT NEW PRICES.* Merchants, and others are requested to examine his Goods, as he is determined to sell at the lowest prices. Utica, 15th Nov. 1825. 6w72

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From Millman's fall of Jerusalem, a Sacred Drama, founded on Scripture History.

There have been tears from holier eyes than mine
Pour'd o'er thee, Zion! yea, the Son of Man
This thy devoted hour foresaw and wept.
And I—can I refrain from weeping? Yes,
My country, in thy darker destiny
Will I awhile forget mine own distress.

I feel it now, the sad, the coming hour;
The signs are full and never shall the sun
Shine on the cedar roofs of Salem more;
Her tale of splendour now is told and done:
Her wine-cup of festivity is spilt,
And all is o'er—her grandeur and her guilt.

Oh! fair and favoured city, where of old
The balmy airs were rich with melody,
That led her pomp beneath the cloudless sky,
In vestments flaming in the orient gold;
Her gold is dim, and mute her music's voice,
The heathen, o'er her perish'd pomp, rejoice.

How stately then was every palm-deck'd street,
Down which the maidens danced with tinkling feet;
How proud the elders in the lofty gate!
How crowded all her nation's solemn feasts,
With white-rob'd Levites and high-mitred Priests;
How gorgeous all her Temple's sacred states!

Her streets are razed, her maidens sold for slaves,
Her gates thrown down, her elders in their graves;
Her feasts are holden 'mid the Gentile's scorn,
By stealth her Priesthood's holy garments worn;
And where her temple crown'd the glittering rock,
The wandering shepherd folds his evening flock;

When shall the work of death begin?
When come the avengers of proud Judah's sin?
Aceldama! accurs'd and guilty ground,
Gird well the city in thy dismal bound,
Her price is paid and she is sold like thou;
Let every ancient monument and tomb
Enlarge the border of its vaulted gloom,
Their spacious chambers all are wanted now.

But never more shall yon lost city need
Those secret places for her future dead
Of all her children, when this night is past,
Devoted Salem's darkest and her last,
Of all her children none is left to her,
Save those whose house is in the sepulchre.

TOMB OF KIRK WHITE.

Mr. Carter, of the New-York Statesman, in a letter from Cambridge, Eng. dated August 20, 1825, thus speaks of his visit to the tomb of Henry Kirk White.

On our return from a pleasant walk, we called at the church of All Saints, to visit the tomb of Henry Kirk White. He was buried in the chancel, under an obscure and humble stone, bearing no other inscription than his name. A year or two since, one of our countrymen, whose name could not be ascertained on inquiring, visited the church on the same errand as ourselves, and finding no monument to the memory of a young man, so highly esteemed for his talents and virtues, directed a white marble slab to be placed upon the wall, ornamented with a portrait in relief of the unfortunate poet, and inscribed with the following lines:—

"Worn with fond hope, and learning's sacred flame,
To Granta's bowers the youthful poet came:
Unconquer'd powers th' immortal mind display'd
But worn with anxious thought, the frame decay'd.
Pale o'er his lamp, and in his cell retired,
The martyr student faded and expired.
Oh! genius, taste and piety sincere,
Too early lost, 'midst studies too severe!
Foremost to mourn was gen'rous Southey seen;
He told the tale and, show'd what WHITE had been:
Nor told in vain; for o'er the Atlantic wave
A wanderer came, and sought the poet's grave
On yon lone stone, he saw his lonely name,
And rais'd this fond memorial to his fame."

These lines were written by Mr. Walter Smyth, of St. John's College. The tablet has no other incription, except the date of White's birth in 1785, and of his death in 1806. It was executed by Chantrey, who will probably be able to inform us at whose expense it was erected. Such a liberal act, paying a just tribute to genius and worth, made us proud of our country.

Incledon, the noted English ballad singer, that visited this country, a few years since, is mentioned as living at one of the fashionable watering places, on terms of great intimacy with a celebrated dwarf, who has persuaded him to undertake to write memoirs of himself.

Madam Catalini.—Some of the New York papers mention that this prodigy of the age has been invited to the New York Theatre, and that a great compensation has been offered her, She will not come to this country so long as she is permitted to "kiss the hand" of emperors and kings. She must first decline in favour. Besides, we should be sorry to have her visit any of our theatres: and much as we admire good singing, we could never make up our minds to become a listener at such places.

For the Western Recorder.

Mr. Editor.—Having found occasion for travelling about the country these two years past; and being also, one of those who feel a special interest in the cultivation of church music; I am gratified to have it in my power to state to you, that within the whole circle of my acquaintance there appears to be a growing conviction of the importance of church music; and of the necessity of increased exertions towards producing a better theoretical and practical knowledge of the art. I mention this, Mr. Editor, for your special encouragement. Information is indispensable to the accomplishment of the great object we so much desire: and I am persuaded that the frequent musical articles that have appeared in your paper, have been instrumental of much good. I rejoice that a 'REVIEW' is to be undertaken in Troy; and I hope that it will be patronized to some extent, even in this part of the country, where the business of *book-making*, operates, as a partial check upon the dissemination of correct taste and information. But at the same time, I hope that you will continue your articles in the Recorder; for I believe that even "Farmer Hodge" himself, would have been reconciled to them, if he could have accompanied me in my tour, and witnessed all I have seen.

People, it is true, are still too listless to the subjects of musical discussion; but there is here and there an individual that profits by them, and extends their influence by oral communication; and if I mistake not, this is the only way in which the desired information can be readily extended. Yours, &c.

PERAMBULATOR.

COMMUNICATIONS.

For the Western Recorder.

To the Directors of the Oneida County Bible Society:

Respected Gentlemen,—Permit one who feels interested, to make some inquiries respecting the affairs of your Society. What is the state of your funds? What hindrance is there in the way of increasing them? To what is the spirit of apathy owing, into which the Society has fallen? And why does it disappoint the high hopes which it has raised in the minds of its friends throughout the county?

With due deference, I would state my reasons for making these inquiries. Sometime last spring in imitation of the noble example of Monroe County Bible Society, the managers of your Society appointed an agent to ascertain the number of families in the County, who are destitute of the Holy Scriptures. By this appointment you gave the strongest reasons to expect that you would supply those who were found destitute and needy. Your agent appointed sub-agents in different towns and visited them in person, to persuade them to a vigilant search for all who might be benefitted by such a measure. These sub-agents performed their duty—and in many instances did it in very trying circumstances, having to contend with the pride and prejudices of unholy men. In all cases they felt themselves authorized to promise that the Society would furnish a supply. Returns were made; and we have waited long for information—and are likely still to wait; for we cannot ascertain that the returns have been regarded, or even *noticed* by the managers. Now, I would respectfully inquire whether the public may not claim an explanation of this delay and silence. Is it impossible to raise funds to supply the existing wants? This cannot be—for the county of Monroe, composed of new settlements, and comparatively poor, were able to procure without the least delay or hesitation, *twenty-seven hundred Bibles and Testaments.* The inhabitants of Oneida would be highly offended to be put, on a level with the log-house settlements of the west, in point of property. Is the spirit of enterprise wanting? This cannot be—for no section of country in the Union has been more celebrated for enterprise in agriculture and manufactures, and in plans for public benefit. And surely, the zeal which has heretofore been manifested for the cause of Christ, bids us still hope for better things.

There is a fault, and a grievous fault, somewhere; and it is important that it should be removed. The honour of religion is at stake—the cause of our Lord Jesus Christ is affected and dishonoured by this delinquency. The confidence in our benevolent societies will be weakened, and the enemies of the cross will triumph over such a plain neglect of duty, and unfaithfulness to fulfil promises.

Something must be done, and that quickly. Let the managers of the Society come forward, and with a becoming zeal, *Resolve*, that a supply shall be furnished, and send on immediately for the requisite number; and then, a little *exertion* will be necessary to meet the expense.

A SUB-AGENT.

For the Western Recorder.

ELIZA—A CHARACTER.

Eliza was the daughter of Christian parents; and she enjoyed in an eminent degree, the privilege of such a birthright. She was dedicated to God in baptism; and instructed in the doctrines and duties of religion; and her susceptible heart, soon yielded to serious impressions, and under the gracious influences of Heaven, became early imbued with the spirit of vital religion. Her soul was formed for tenderness; and was alive to all the susceptibilities of refined intercourse; but with all this, she retained one unfortunate trait of character, which continued through life to limit her usefulness, and to operate as a check upon her sweetest social enjoyments. This misfortune, she owed in a great measure, to a partial defect in parental discipline.

The best of parents will have their indiscretions and frailties; and after all their watchful and painful efforts towards discharging the duties of their station, the visible marks of imperfection, must be stamped upon their exertions. Imperfection is one of the conditions of the present life; and good and ill, are necessarily mingled together, in every stage of earthly enjoyment. Yet this is no excuse for the omission of one single duty. The perfect rule is placed before us, and he who does not take it for his infallible guide, cannot derive the smallest plea from the acknowledged frailties of nature.

The parents of Eliza, were both distinguished for piety, and for those virtues and accomplishments which adorn the Christian character: yet nature had formed them too dissimilar in other respects, to enjoy the highest measure of happiness in each others society. Both were intelligent; but the one was mild, and the other austere. Both were kind; but while the emotions of the one displayed themselves in all the gentle and winning assidnities of her nature; those of the other through false notions of propriety, were kept close within the bosom of their possessor, and betrayed themselves only as they now and then stole forth from their accustomed concealment. Both had some asperity of temper and strove alike to subdue it; but both were not equally ingenuous in the acknowledgment of a fault, except when under the strong influence of religious feeling.

The ills which necessarily arose from these conflicting traits of character, were farther imbittered by the circumstance that one of the parents possessed too much, and the other too little susceptibility. The one would be grieved at every expression of unkindness; the other, on such an occasion, would betray no other sentiment than that of wounded pride. The one would be cut to the heart, at every token of disaprobation; and the other would as constantly shield himself from the gentle chidings of his companion, by an unyielding independence of spirit. Religion was indeed lessening these dissimilarities of temper, but their effect continued to be felt by the different members of the family, through a long course of years.

Eliza could scarcely fail to have imbibed some of the peculiarities of both her parents. To her mother's susceptibility, she added her father's love of independence, which served the oftener to bring her into difficulty. When her feelings were wounded, she struggled to conceal them, & "never told her griefs," but as she poured them forth in secret "to the idle winds." As often as she received a favour, she felt the strong stirrings of gratitude within her, but was careful to give them but a partial utterance, that she might not seem to be too much affected by them.

The same species of reserve attended her, when she had injured the feelings of any of her associates. While she scarcely knew how to forgive herself for the inadvertency which had occasioned the unhappiness or irritability of another, she would seldom allude to the subject in conversation; and her regret was known chiefly from a change in her looks and deportment which she strove in vain to conceal.

This trait of character, which early showed itself as the result of parental imperfection, was not recognized as a fault, till it had grown into a confirmed habit. Her father, at first, saw nothing improper in her reserve, and her mother could easily forgive it, while it failed to disguse the better feelings of her heart. And to her friends and associates, her expressive looks, and her uncommon delicacy and sweetness of temper could atone for every thing. She arrived at the age of fifteen, greatly beloved and caressed; but at this period, had the unspeakable affliction of losing both her parents.

She was quite unprepared for this stroke, and became subject to the deepest melancholy. All her sensibility was called into exercise; and though she endeavcured to maintain some share of cheerful resignation, the poignancy of her grief was but too manifest, and the struggle had well nigh proved fatal to her. Instead of alleviating her sorrows, by availing herself of the ready sympathies of her friends; she bore them in silence and cherished them in secret; and when tears would rush unbidden to her eyes, she would deem them too sacred for common observation and retire to give full vent, to the overflowings of her heart.

In this situation, she applied herself to books for which she had early formed a predilection: she read her Bible at regular intervals, and for a while, derived spiritual instruction and comfort from the perusal. But this was an exception to her general course. Her mind was too debilitated by sadness, to admit of the labour of investigation: her retentive powers gradually weakened for want of apropriate exercise; and her, taste and susceptibility betrayed her more and more into the preference of *sentimental* works; till at length, she sought out a society for herself among the personages of romance; and literally chose her associates from the characters of fictitious narration.

(*To be continued.*)

MISCELLANEOUS.

The following was intended for the city: but the moral it contains is equally important in the country—and, while we think of it—perhaps some of our subscribers may derive a useful hint from it.

From Noah's Advocate.

"CALL AGAIN TO-MORROW."

Of all the evils at times experienced by men in different occupations—of appalling sounds that assail the ear; none are frequently more oppressive or heart rending than the remark, "*Call again to-morrow.*" The industrious mechanic, who depends in a great measure upon the proceeds of his daily labour for subsistence; the tradesman whose little returns are anxiously sought after in order to enable him to continue his branch of business, are frequently placed in the most unpleasent dilemma, by being obliged to "*call again to-morrow.*"

How often is it the case, where a trifling bill, not exceeding the amount of five dollars is presented, and before the debtor suffers himself to reflect upon the needy situation of his creditor, ejaculates—"I'm out of change—can't draw a check for so small an amount—must "*call again to-morrow.*"

Let the consequences be what they may, those whose pressing necessities are likely to involve them in difficulty, in some instances cannot obtain sufficient cash to relieve themselves, from the smallness of their claims on others, who do not take their wants into consideration, further than by requesting them to "*call again to-morrow.*"

The simple sum of ten dollars, paid by one man, in numerous instances would relieve the wants of many;—for instance, A. owes B. ten dollars B. is indebted to C. and D. each in the sum of five dollars, the wants of the two latter can be relieved by the prompt liquidation of the debt due by A.—The payment of small amounts would prevent many oppressive prosecutions, cause the discontinuance of unpleasant suits, and upon the whole, the good understanding of society would be much better maintained than by soliciting a creditor to "*call again to-morrow,*" when you can "*pay to-day.*"

A SCOTTISH PROFESSOR.

From an English Publication.

I made a visit immediately afterwards, in the same manner, to the lecture-room of Mr. Jardine, the Professor of Logic, for I had heard of this gentleman also in a thousand quarters, and was anxious to see and hear him in his own place. I heard him talked of in a particular style of commendation one day in a large company of the Edinburgh literati, among whom it appeared there was a great number of his former disciples: and, truly, the affectionate terms in which they delivered themselves, were almost as honourable to themselves as to their old teacher. They represented him as a person, who, by the singular felicity of his tact in watching and encouraging the developements of youthful minds, had done more good to a whole host of individuals, and gifted individuals too, than their utmost gratitude could ever adequately repay. They spake of him as a kind of intellectual father to whom they were proud of acknowledging the eternal obligation of their intellectual being. I never heard so much enthusiasm expressed by pupils for their master—no, not even at the commemoration of Rugby.

I did not, however, hear the Professor deliver one of the lectures by which these gentlemen professed themselves to have been so largely benefitted. It so happened that at the hour I went, he was engaged, not in prælection, but in examining his pupils on some of the subjects of a lecture he had delivered on the preceding day. Perhaps, however the benefits derived from his teaching may be traced, in no inconsiderable measure to his peculiar excellence in this very branch of his duties. Such a clear manly method of putting his questions—such a ready manner of comprehending the drift of the replies he received—such skilful nicety in drawing out the workings of perplexed minds, and making those who were puzzled find for themselves the thread that should lead them out of their labyrinths—and all this accompanied with such an honest, downright, paternal sort of kindness of voice, look and gesture—I have really never before seen a more amiable combination of the faculties most precious in a teacher of youth. I think it no wonder, that they who have sat at the feet of this good man, should be very slow in losing from their memory so much moral worth and real talent, exerted in so rare a style of union, for the furtherance of their improvement. It is no wonder that the days spent in drinking wisdom from so pure and liberal a fountain, should form in feeling and intelligent minds, some of the dearest of those youthful recollections, which afford throughout the years of active and bustling life, the most charming breathing places of reposing meditation. In such feelings it must be that such a spirit finds the best reward of all its labours. Wherever such a man as this goes, throughout all the districts of the land in which he has so long exerted himself, he is sure to meet with eyes that kindle into a filial flame, when they see once more the venerable lineaments of his well known face. He has created for himself a mighty family, among whom his memory will long survive—by whom all that he said and did—his words of kind praise and kind censure—his gravity and his graciousness—will, no doubt be dwelt upon with warm and tender words and looks, long after his earthly labours shall have been brought to their close. The good such men do is of such a kind, that it 'cannot die with them.'

Annual Return of Migrating Birds to the same Spot.—The late Dr. Jenner, in a curious paper on the migration of birds, published since his death in the *Phil. Trans.* for 1824, mentions the following curious experiment: "At a farm house in the neighbourhood, I procured several swifts, and by taking off two claws from the foot of twelve, I fixed upon them an indelible mark. The year following, their nesting places were examined in an evening when they had retired to roost, and there I found several of the marked birds. The second and third year, a similar search was made, and did not fail to procure some of those that were marked. I now ceased to make an annual search; but at the end of seven years, a cat was seen to bring a bird into the farmer's kitchen, and this also proved to be one of those marked for the experiment."

Opulence.—A rich officer of the revenue asked a man of wit, what kind of a thing opulence was. "It is a thing," replied the philosopher, "which can give a rogue an advantage over an honest man."

THE TROY REVIEW,

OR, RELIGIOUS AND MUSICAL REPOSITORY.

It is proposed to publish, in the city of Troy, a semi-monthly paper, under the above title, devoted to Religious subjects and Christian Psalmody. The Troy Review will be published under the superintendence of Truman Hastings, Esq. The Religious department will embrace *original* and *selected* pieces. The former will be furnished by clergymen, who have pledged their contributions to this work; and the latter will be made from the most approved periodical publications of the day. A general summary of religious intelligence will appear in each paper, but a large proportion of the pieces will be on subjects of a permanent character.

It will be the design of the proprietors to make the Musical department subservient to the interests of Church Music. To develope the principles of the musical art—to make a just application of the acknowledged rules of criticism to the business of vocal execution, and to elevate and improve the musical taste of the Christian community, will be the objects aimed at in this department. Communications calculated to promote these objects, will be addressed to the uninstructed, as well as to those more advanced in the art, by avoiding, as far as is practicable, or explaining, the technical language employed by its professors. In conducting this department of the work, the proprietors intend to avail themselves of the proffered assistence of several gentlemen of acknowledged attainments in the science of music, and experience in its practical details, among whom they are happy in being able to name *Mr. Thomas Hastings*, the Editor of the *Western Recorder*. The selections for this department will be made only from works of acknowledged merit, and designed for utility rather than amusement. Of the great need of such a paper, it is unnecessary to speak and as it can scarcely interfere with the interests of any other publication, the proprietors hope it will receive, and intend it shall deserve, the patronage of the public.

The work will also embrace a summary of important political events, and a literary record.

TERMS.

I. The Troy Review will be published semi-monthly, on Wednesday of each alternate week, at two dollars per annum, payable in advance, or at the end of six months from the time of issuing the first number.

II. It will be issued in the Quarto form, and printed with a fair type, on paper of the medium size and of superior quality, making an annual volume of more than 200 hundred pages.

III. Those persons who will become responsible for eight copies, shall be presented with a gratuitous copy.

IV. The publication of the work will commence on the first Wednesday of January next, provided a sufficient number of subscribers shall be obtained to warrant its commencement. All communications, (post paid,) may be addressed to Truman Hastings, Esq. Agents are requested to make returns by the last Wednesday in December next.

Troy, November 22, 1825.

☞ To distant subscribers the work will be forwarded by mail, if no other mode is directed.

LOOKING-GLASS FACTORY & STORE.

W. M. Gaylord,

HAS removed his establishment to a building on Genesee-street, nearly opposite the Ontario Branch Bank, and two doors above William Clarke's Lottery office; where he offers for sale a very general assortment of

LOOKING-GLASSES,

consisting of Gilt, Mantel and Pier, Mahogany pillared, Scroll, Swing, and a variety of Toilet and Statia Glasses, which he will sell at reduced prices.

He also continues to frame and glaze, Paintings, Prints, and Ladies' Needle-work. All orders for Bed and window Cornices, repairing old gilding, re-silvering Looking-Glass Plates, &c. will meet with prompt attention.

Utica, December 6, 1825. 184

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*

Dated, 22d Nov. 1825. 6mo.73

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

or sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

Steam Navigation Company.

THE new Steam-boat Commerce, captain Seymour, with the Safety barge Lady Clinton, and the new steam boat Swiftsure, captain Stocking, with the Safety-barge Lady Van Renssolaer, will, until further notice be arranged as follows:

Leave New York.		Leave Albany.	
Monday, at 10	A. M.	Monday at 10	A. M.
Tuesday,	4 P. M.	Tuesday, 3	P. M.
Thursday, 10	A. M.	Thursday, 10	A. M.
Friday,	4 P. M.	Friday, 3	P. M.
Saturday,	4 P. M.	Saturday, 3	P. M.

For Passage, at New York, apply on board, at the Cedar street wharf, in the rear of the City Hotel, or to W. C. Redfield, 137 Washington street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to Rathbone & Chapin, 67 Quay-street.

New-York, Aug. 15, 1825. 6tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44tf

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also,—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage Luce's & Tavern. 51tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK.

Utica, June 26. 83 Genesee-street.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 21f

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail, Feb. 3d, 1824. 3—tf.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a disconnt of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*